

# THE CONVERTED CATHOLIC.

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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## THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of  
Roman Catholics and their conversion  
to Evangelical Christianity.

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## SALVATION

FOR

ROMAN CATHOLICS.

### JESUS SAID,

Who is My mother, or My brethren ?

Behold My mother, and My brethren!

For whosoever shall do the will of  
God, the same is My brother, and My  
sister, and My mother.

Mark III: 33-35.

My mother and My brethren are  
those who hear the Word of God, and  
do it.

Luke VIII: 21-

If a man love Me, he will keep My  
words: and My Father will love him,  
and we will come unto him, and make  
our abode with him.

John XIV: 23

I thank Thee O Father, Lord of  
heaven and earth, that Thou hast  
hid these things from the wise and  
prudent and hast revealed them unto  
babes: even so, Father; for so it seem-  
ed good to Thy sight.

Luke X: 21.

## EDITORIAL NOTES AND COMMENTS.

**T**HE way of salvation through and by the Lord Jesus Christ alone, the only Mediator between God and man, is not taught in the Roman Catholic Church. There are other mediators in that Church, the Virgin Mary and other dead saints, besides the living mediators, priests, bishops, cardinals and popes, who say they have power to bring Christ down on their altars and make Him subject to them. The people have not direct access to to God through Christ. They are dependent on the priests for the fulfillment of their holy desires and the pious aspirations of the soul. They know not the way to Christ who has all power to make them children of God, if they repent and believe the Gospel.

Faithful "Apostate Priests."

Since Father McGlynn's "restoration" the Roman Catholic mobs have resumed their attacks on "apostate priests" whom God is using in the conversion of the Roman Catholics and in warning the American people of the danger of the growing power of the Roman Church in the Republic. Those former priests do not want to be restored by Satolli, and with God's blessing they will continue in the good work of helping the people to the liberty and freedom of the Gospel. Excepting McGlynn, every priest who had renounced Romanism and lifted up his voice against its corruptions has continued faithful and steadfast in the new and better way. They are doing a work that deserves the support of every patriotic American. "It is only at fruit trees that thieves throw stones."

Let all Christians pray that McGlynn may yet be converted.

In his address to his old parishioners in a small hall in East Twenty fourth street, New York, February 7, which the Editor of THE CONVERTED CATHOLIC heard in person, Father McGlynn said he was still unrepentant and would never apologize for what he had said. But we hope he will repent of his sins and with a contrite and humble heart cast himself at the feet of the Saviour who alone can make him a Christian.

Mr. Blaine a Christian.

As recorded in last month's CONVERTED CATHOLIC, Rev. Dr. Hamlin was the only clergyman who had been summoned to pray at Mr. Blaine's bedside before the soul of the great statesman took its flight from earth. At the funeral service in the Presbyterian Church of the Covenant in Washington, Dr. Hamlin again was the only officiating minister, and in his prayer he gave thanks to God "for Mr. Blaine's simple and sublime faith in Jesus Christ as his Saviour." Like many other public men, Mr. Blaine made no parade of his religious belief. But in his last sickness, as his pastor, Dr. Hamlin, testifies, he confessed Christ as his Saviour and Redeemer. His two daughters are members of the Protestant Episcopal Church.

The Jesuits Foiled.

Cardinal Gibbons visited Mr. Blaine a month before his death in the hope that the distinguished convert from the Roman Catholic Church would return to the faith he had renounced when

his bright mind was brought in contact with the Word of God in college. Father Sherman, the Jesuit priest, son of the great General, also visited Mr. Blaine a short time before his death, but with no better result. They did not dare to persecute or annoy him, for Mrs. Blaine and her daughters are good Protestants who would not allow any Jesuit juggling with the head of their family.

—  
 Outrage on General Sherman.

Mrs. Sherman, the mother of the Jesuit priest, was a Roman Catholic and a near relative of Mr. Blaine's. All her children are also Romanists, but the General was a Protestant who led a sorry life in his home because he would not become a Romanist. To save themselves in the eyes of the Church the children called in a priest when the old General was dying and sprinkled him with holy water. He was unconscious at the time, and did not regain strength to protest against what even his brother, Senator Sherman, also a Protestant, characterized as an outrage. If the children had not resorted to this means of making it appear that their father had died a Roman Catholic he could not have been buried by the side of their mother in the Roman Catholic cemetery in St. Louis. Hence their strange conduct.

—  
 Mr. Blaine a Converted Catholic.

While the body of Mr. Blaine was scarcely cold in death, and before his burial, a Roman Catholic paper of New York called the *Sunday Democrat*, published the following old letter of Mrs. Sherman's:

WASHINGTON, April 14, 1879.

You are right about my cousin, Mr.

Blaine. He was baptised a Catholic, and was a good, practical member of the Church until he entered a Protestant college. Like others, he became indifferent and fell away from the faith of his sainted Irish mother. His marriage with a Protestant lady and, I suppose, his ambition, led him to attend the Presbyterian Church at Augusta, Me. He is a strayed sheep, and at heart a very good man. I have every hope that he will die in the true faith.

Your sincere friend,

ELLEN E. SHERMAN.

—  
 Holy Relics For Sale.

The "relics" used by the late Father Mollinger of Allegheny, Pa., in his cures of all kinds of diseases, were advertised to be sold with his other effects, but the Church authorities interfered and they are still in the possession of the heirs. Some of those relics are copies or duplicates of those in Europe, and their value cannot be determined by the appraisers of the priest's estate. Many years ago it was decided that the two heads of St. Peter—one in Spain and the other in Italy—were both genuine, the Spanish head being that of Peter when a boy, and the Italian the head he used at the time of his death.

—  
 Two "Holy Coats."

The New York *Tribune*, February 8, reports that a decision has been reached respecting the garment that Christ wore that is preserved as a relic in France and also in Germany. It says:

"The long standing controversy as to whether the Holy Coat of Treves or the Holy Coat of Argenteuil is genu-

ine has, it is stated, been settled by a decision that they are both genuine. The Argenteuil relic was worn by the Saviour when He was a boy, while the coat at Treves is the one He wore on the day of the Crucifixion." Just like the two heads of St. Peter.

Another piece of the wrist-bone of St. Anne, "the grandmother of God," as the Canadian priest said, has been received at the French Canadian Church in New York, but its exhibition has not attracted the same attention nor paid so well as the original bone.

#### Relic Healing Pays.

Father Adams, the Brooklyn priest who had been suspended for fifteen years, has been restored to the priesthood. During his suspension he has been constantly performing "miracles" of healing by the use of "relics," and last year his income from that work amounted to \$15,000. His method was to apply the "relic" to the part of the body affected and the patients said certain prayers to the Virgin Mary and the saints. A money box was conveniently near the "altar," in front of which he stood, clothed in cassock and surplice, and in it the people deposited their "alms," usually in bills. He will not be allowed to perform any more "miracles," or at least notice of his "cures" will not be sent to the papers, as was the case last year.

The Passionist Fathers of the monastery in Hoboken, N. J., have an assorted lot of "relics" that they use daily upon all the sick that come to them, and an "alms" (not a "fee," mind you) is exacted of each person that uses or kisses the "relics." The

Roman Catholic Church is a curious organization, pagan rather than Christian in its "religion," and its followers are queer people.

#### Rome Copying Protestants.

The Roman Catholics are learning rapidly from Protestants. The letters Y. M. C. A. no longer stand for Young Mens' Christian Association exclusively, as they also signify Young Mens' Catholic Association, branches of which have been established in several cities. The Chatauqua idea has been adopted by our Roman friends, but the name of their institution is the Catholic Summer School. Last year they held the first session at New London, Conn., the home of the literateur George Parsons Lathrop, better known as the son-in-law of Nathaniel Hawthorne, our great American novelist. This year a fine piece of property on Lake Champlain near Plattsburg, N. Y., has been given to the Roman school, and the meetings will be held there every summer. The State University Regents have granted it a charter.

The children's day nurseries that are such a prominent feature of the benevolent work of many Protestant churches have also been recently adopted by the Romanists. The poor Catholic women who left their children in the Protestant day nurseries while they went out to work must henceforth place them in charge of the nuns, who will solicit funds for their support from Protestants, going from house to house for this purpose.

#### Protestants Copying Rome.

Some of the religious orders in the Protestant Episcopal Church in New

York have adopted the names and titles of the Roman Catholic orders. The "Sisters of Mercy" and of "Charity" are common to both, but until lately the Protestant Sisters avoided the use of the feasts of the Virgin Mary in naming their orders. Now, however, they have adopted the distinctive titles of the Roman Church.

The New York *Sun*, February 3, had the following item of city news:

"The certificate of incorporation of the Sisters of the Annunciation of the Blessed Virgin Mary, connected with the Protestant Episcopal Church, was approved yesterday by Justice Patterson in Supreme Court Chambers. The purpose of the organization is the care and relief of the sick, needy and the fallen, the education of the young, and other works of mercy and charity."

The Protestant nuns dress exactly like their Roman sisters and cannot be distinguished from them in public. But unlike the Romans, the Protestants do not beg from house to house or visit drinking saloons with outstretched hand for money that is marked with tears and blood.

#### A Successful Pastor.

The New York *Christian Advocate*, February 16, 1893, in its reports of Church news has the following:

"There has been a most blessed work in the Methodist Episcopal Church, Galena, Illinois. The pastor, Rev. John Lee, received valuable assistance from Dr. Hardin and the Rev. A. C. Koser. A delightful characteristic of the revival was the zeal of the young men of the church for the conversion of souls. Forty were added to the church on probation during the month of January."

Mr. Lee has been one of our learned contributors for several years, and a most interesting article from his pen will appear in our next issue. We thank God for his great work in the salvation of souls in his present charge.

#### Corrigan's Friends.

The New York *World*, February 8, 1893, reports that George Buck, of Brooklyn, is lying in a dangerous condition from the effects of a blow received during a religious argument in a saloon. Buck said in court that he was drinking in a saloon when an altercation arose over the relative merits of Father McGlynn, "Pope" Satolli and Archbishop Corrigan. He took the part of Dr. McGlynn and several men in the saloon assaulted him. It is significant that Corrigan's friends should be found in a saloon. His father was a rum-seller in Newark, N. J., and accumulated wealth in the business, and was thus enabled to educate his sons for the priesthood.

#### Evangelize the Catholics.

We believe the day is not far distant when American Catholics, with American ideas in their heads and the love of liberty in their hearts, will not accept dictation in faith and morals from the Italians who, according to universal testimony, have neither faith nor morals worth speaking of. The cry, "No politics from Rome," will be followed by "No religion from Rome," by a large number of intelligent self-respecting Catholics. That is the logical sequence. It is only a question of time for large numbers of Roman Catholics in this country to break away from the Papal yoke.

More than twenty years ago the

Italians, and especially the citizens of Rome, said to the Pope and his court of cardinals, "No politics from you; we will not have you to rule over us;" and they overthrew his temporal power. Now the Pope says they are rebels against his authority not only in political matters, but in spiritual and moral affairs. There is every reason to believe that when the great mass of the Catholic immigrants in this country, and especially their descendants, are Americanized, they will take neither their politics nor religion from Rome. This hope places a great responsibility upon American Christians to evangelize these people. They should be told that the Roman religion is a perversion of the religion of Christ, and that there is only one way of knowing the true religion—by reading the Word of God, and calling upon Christ Jesus as the power of God to save them. He is the only Mediator between God and man. He has all power in heaven and upon the earth, and He will use that power in love and mercy for all who come to Him by faith and in true repentance. Make Christ known to the Catholics and they will turn to Him in large numbers. The harvest is ripe, even by the confession of the leaders in the Roman Church themselves, and the laborers are few. But this was the pitiful complaint of the Saviour himself when He sent forth the other seventy also, two by two, into every city and place whither He himself would come. Before He comes to the Roman Catholics in the United States the way must be prepared for Him. "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

## SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST ST., NEW YORK,  
SUNDAY AND THURSDAY EVENINGS,  
JAMES A. O'CONNOR, PASTOR.

Good congregations attended all the services last month. The pastor preached at all the meetings, and new testimonies of converts from Rome were heard at the prayer meetings. Some of Father McGlynn's followers were present to hear the good news of salvation through the blood of Christ. They have no faith in priests—indeed all faith has been slipping away from them. At Christ's Mission they learn the true faith. Father Tobin, who is now teaching in an academy, attends the meetings regularly, and is greatly blessed.

### A REMARKABLE MEETING.

At the prayer meeting Thursday, Feb. 16, there was a large congregation. Several members of the Salvation Army were present by special invitation. They were warmly welcomed by Father O'Connor. The evening before he had been at their services, and his soul had been greatly refreshed by their simple earnest testimonies. Years ago when he first came to this city he said he used to take great delight in visiting the McAuley Mission. There was something so real and true about the leader, and when he heard men and women testify to the sin from which they had been saved, he too rejoiced in a Saviour, who saved all who trusted in Him.

The Scripture lesson was read from 1 John, first and second chapters. Father O'Connor said: "When I was a Roman Catholic priest I heard numberless confessions from all sorts of people, young and old, rich and

poor. I gave them all absolution because I believed myself empowered to do so by my ordination. I confessed to my fellow-priests, but it did me no good. But when I confessed to Jesus He not only forgave my sins, but gave me power to live a new life."

A brother testified thus: "I thank God that I have been led from formality into reality. I was raised a Roman Catholic; my childhood was a very unhappy one. Both my parents were drunkards, and my father lost his life while under the influence of liquor. Then we were all sent to the almshouse. When older I was taken to live with a family who were real Christians. Then I was converted. Eventually I became an officer in the church, but Protestants can become formalised as well as the Catholics, and that was my case. Through attending the services of the Salvation Army I was aroused from this condition and led into a straight-forward Christian life. Formerly I had practised the little deceits common to business life, but now feel I must be honest in all things."

Another brother praised God that although he was an infidel, through the testimonies he had heard at the McAuley Mission he had led a Christian life for more than ten years. His wife said: "I never had any religious training, Catholic or Protestant, until I visited the Cremorne Mission through curiosity, and was converted."

A converted Catholic sister who has been in the way for over thirty years, was awakened by reading a Sunday school book. Opening the Bible her eyes fell upon the words, "He was wounded for our transgressions, He

was bruised for our iniquities," and the truth dawned upon her soul.

A bright-eyed, sweet-faced young girl in the garb of the Salvation Army, affectionately called "Maggie," sang the "Army Song," her comrades joining in the chorus. She is a converted Catholic. She said: "One Sunday during mass I became greatly dissatisfied. I could not fix my mind upon it. On my way home I passed a Methodist Church, and, attracted by the music, I entered. They were singing 'The Oldtime Religion.' That was just what I wanted. Afterwards I listened to the out-door service of the Army and was converted. When I told my people they said: 'What else will you do to disgrace us?' They tried in every way to lead me back to my old faith, but in vain. Then they shut me up in a convent, but I ran away and went home again. Here I was so bitterly persecuted that I came to Father O'Connor. He and his wife did everything to make me happy. But my mother and brother came after me. My brother promised Father O'Connor that if I would go with him I should be free to choose my own religion. But my mother over-persuaded him, and I was put into a convent again. One day, when the hall door was open, I slipped out and fairly flew to Father O'Connor's Mission. Now I belong to the Army and am very happy in the service of our Lord."

Several others testified to the joy and peace they had found in believing in Christ and trusting in Him for salvation. Father O'Connor corroborated all that "Maggie" had said, adding that she had not mentioned a tithe of what she had suffered for Christ's sake.



## MARRIAGE FOR RESCUED WOMEN.

BY M. C. SHERBURNE.

LAST August we had an article in this magazine which greatly interested our readers. In this number we record some recent events of a similar nature.

One morning in February a woman called at the Margaret Strachan Home, where Father O'Connor often preaches, and told her story. She was a Roman Catholic and had been betrayed by a Protestant young man, who in response to her earnest entreaties for a speedy marriage would only promise to make her his wife at some future time. He was well connected and was unwilling to have his people acquainted with the false step he had taken. The young man was induced to come to the home, and Father O'Connor was sent for by the superintendent, Miss Sibthorpe, and for nearly two hours every possible argument for an immediate marriage with the one he so foully wronged was brought to bear upon him, but in vain. Finally a policeman was called, but before he arrived the young man agreed to marry the girl, and Father O'Connor united them in lawful wedlock. A few days later the husband took his wife to the home he had provided for her.

There is one point upon which Father O'Connor is very decided in cases like this, and after events have justified his course. He always insists upon marriage when a girl applies to the home for protection. He says this ceremony gives to the woman a restored sense of self-respect. Even should the man abandon her after the marriage she is enabled to look

the world in the face and assert, "I am a lawfully wedded wife." It also acts as a safeguard against future falls.

When this course is not pursued these poor women almost invariably sink lower and lower in shame and degradation.

The results of the marriages thus solemnized at this home have, in many instances, been very encouraging.

Last December a woman sought admittance who had for years been living with a man to whom she was not married. While attending the services she was converted, and then felt that she had wronged her former companion, who she knew loved her. But they must be married, or separate. A message was sent to the man, who responded at once, leaving his work at a gas-house and coming in his working clothes, all grimy and dirty. He was anxious to call Father O'Connor that they might be married at once. But the woman said, "No, not in those clothes. Come this evening in your Sunday suit." The bride elect purchased a wedding cake, some friends were invited, and Father O'Connor married them in fine style.

The wife remained at the home awhile, and her faithful life proved the reality of the change which had been wrought in her soul. One day she asked permission to go shopping, as her husband had brought her money for new clothing. Another woman who wished to make some purchases was put under her charge, but in one of the large stores she slipped away and was soon in a drinking saloon. The converted woman attempted to rescue



her companion, but the atmosphere of the place awakened her own desire for liquor, and she fairly flew back to the home, exclaiming as the door was opened, "Oh, let me in quick." This home was indeed to her a place of safety.

A young woman who had been married at the home recently called on Father O'Connor and Miss Sibthorpe and brought her baby beautifully dressed. She was a happy wife and mother, and was profuse in her thanks for the firmness Father O'Connor had manifested in the case of herself and husband.

In every case where a woman has been wronged the man should be compelled to marry her. Last January Father O'Connor compelled a French Catholic priest in New York City to acknowledge as his wife a woman with whom he had been living for the past two years. They have a child nearly a year old, and the couple are known among their Roman Catholic acquaintances by a different name from that which the priest bore in the Church. This priest has not become a Protestant, but still professes the Roman Catholic faith, and has repeatedly told the poor girl that priests could not lawfully get married. But now that he has acknowledged her as his wife they are legally married according to the laws of the State of New York.

#### "Another Priest Married."

This is the announcement in the Associated Press despatch from Louisville Kentucky, January 23, 1893, and printed in all the daily papers of the United States the following day. This time the happy man is Father John T. Culleton, pastor of the Roman Catho-

lic Church of Raywick, Ky., and the young lady is his cousin. May they live long and prosper.

We said last month that the example of Dr. Snell, the private secretary of Bishop Keene, rector of the Catholic University, who was married to the daughter of a Presbyterian minister in Washington, would soon be followed by many priests. Father Culleton had been thirteen years a priest, and his marriage caused the greatest surprise and consternation among his parishioners. Every priest in Kentucky is now suspected of an intention to get married. What about the priests of New York?

#### HERE AND THERE.

BY MRS. GEO. C. NEEDHAM.

"Here, we have no continuing city."

Heb. XIII: 14.

Here it is suffering, sorrow and sin,  
Distresses without and conflicts within;  
There it is purity, pleasure and peace,  
Joys that forever and ever increase.

Here, no continuing city have we,  
Fast hastening pilgrims is all we can be;  
There the inhabitants always abide  
In Salem, the home of the glorified.

Here in these bodies we groan day by day,  
Subject to vanity pending decay;  
There is bright clothing that hands have not made,  
Garments like those in which Christ is arrayed.

Here there are partings that anguish the heart,  
Wounds never healing that cease not to smart;  
There all is wholeness, since never a pain  
Troubles that rest which the blood-washed attain.

O! covet not then possessions in earth.  
Tenures on vapor, so transient their worth,  
This world at its best can never compare  
With the exceeding glory waiting us there.

SUBSCRIPTIONS TO THE CONVERTED CATHOLIC for 1893 are now due. Please renew as soon as possible.

## ROME AND THE PUBLIC SCHOOLS.

THE Editor of THE CONVERTED CATHOLIC was again invited to deliver an address at the mass meeting in Asbury Methodist Episcopal Church, Washington Square, New York, and on Sunday afternoon, February 5, he spoke on "Monsignor Satolli and the Public Schools." Many of those who had heard Father McGlynn in the same church last year were present. The New York *Herald* of the next morning had the following report of his address :

"Father O'Connor of the Reformed Catholic Church delivered an address yesterday afternoon in the Asbury Methodist Episcopal Church on 'Monsignor Satolli and the Public Schools.' He said that the Roman Catholic Church wanted to rule America. Cardinal Gibbons, he declared, at the World's Fair dedicatory exercises deliberately insulted Bishop Fowler and Dr. McCook by paying no attention when the former was praying and by turning his back when the latter spoke.

"Father O'Connor said that because of Monsignor Satolli's decision that Catholics had a right to send their children to public schools the Roman Catholics had determined to tolerate the public schools, which heretofore they had condemned. He also declared that sixty-two per cent. of the public school teachers in Chicago were Roman Catholics, and the plan of the Church was to abridge and alter the school books so that no history detrimental to the Church should see the light."

Some persons may be inclined to doubt the accuracy of the statement

that such a large percentage of the teachers in the public schools are Roman Catholics, but the Roman Catholics themselves acknowledge its substantial truth. On the same day that this address was delivered a Roman Catholic paper published in New York (the *Tablet*, February 5, 1893) said in its leading editorial that over fifty per cent. of the teachers in the public schools in New York were Roman Catholics. This proportion will be largely increased now that Monsignor Satolli has given the Roman Catholics permission to send their children to the public schools without fear of being denied the sacraments. The day will come when the American people will concede to the Roman Catholics their rights and nothing more. At present the followers of the Pope have an undue proportion of public offices in all our large cities.

For a wonder the New York *Herald* did not publish any of the anonymous attacks on Father O'Connor that are usually sent to its office (or concocted there) after it has reported one of his addresses. On two previous occasions the *Herald* was forced to apologize and publish retractions for allowing anonymous correspondents to use its columns to defame us. If it had not repudiated responsibility for the libellous articles a suit at law, however painful to us, would have been inevitable. We have better work on hand than to engage in lawsuits to defend ourselves and the mission of which we have charge, but scurrilous attacks must sometimes be repelled in that way when the impenitent rogues persist in their evil course. We pray for those offenders that they may be converted and sin no more.

## THE POPE'S SOLILOQUY.

THE Pope, like Satolli, his *alter ego* in the United States, cannot speak English, but he can read it, and the American papers are regularly placed on his table in his private apartment, where he glances over them of an evening when he has discharged his official duties for the day. The New York *Tribune* and all the other great dailies having espoused his cause in the controversy now raging in this country on the school question, the appointment of Satolli, the quarrels between the archbishops, etc., he has formed a very high opinion of American journalism and likes to read the journals sent him from this country. The only papers among the great dailies that are excluded from his table are the New York *Mail and Express* and the Boston *Traveller*, which are so much opposed to him and his Church that he will not read them. This is the case also with the patriotic weeklies that are published in this country. They are placed on the Index and the Pope's secretaries destroy them as soon as received. Close supervision is exercised over all papers that find their way to the Pope's presence, and it is only through a blunder or the love of mischief that a copy of the New York comic journal, *Puck*, of last January was placed in his hands. As he turned over its pages he came to the principal picture and his attention was immediately arrested.

"What's this," said he, "something about McGlynn and myself." And as he looked he saw a large cartoon representing Father McGlynn as a monkey, large as life, standing on the platform of Cooper Union addressing

an audience of all kinds of animals—donkeys, owls, sheep, geese, etc.—while the Pope, in the guise of a fox, is seated at the wing of the stage, holding in his hands a stout cord, which is attached to the monkey-McGlynn's tail, making him jump as he pleases. Under the Pope's throne is the following Fable explaining the cartoon:

"Once upon a time there was a sly old Pope who was Manager of a Theological Theatrical Company, which had performed with great success before all the crowned heads of Europe. One day he took his company to a great Republic where the air of Freedom so intoxicated one of his actors that it broke loose from the company, and, taking to the streets, amused the populace by calling its late Manager an old woman and an old bag of bones, and passing the hat between times. As soon as the aged Pontiff perceived that the Insubordinate Performer was thus making a comfortable living, he at once invited it back into the company, saying to himself: 'What is the matter with my having the audience and the admission money thereof?' And by attaching a string to the Organ of Vanity in the Insubordinate Performer, which was its tenderest place, the Manager Pope made the monkey jump just about the way he wanted him to jump.

"MORAL:—All the world's a stage."

The Pope showed signs of anger when he read this. But he controlled himself and pursued his soliloquy:

"It is too bad that such papers are allowed to exist in a country that I hope to capture by-and-by. But when I get a firm hold there *Puck*

and other papers like it will be muzzled. In the same paper is a hit at McGlynn which I'll read :

"The Church of Rome is an organization which leaves mighty little core lying around loose when it undertakes to dispose of any particular apple. We are moved to this reflection by noting the delightful thoroughness of the clean up which the holy Church has made in the case of Rev. Dr. McGlynn. When that large-mouthed gentleman left the fold there were not wanting those who saw in him an American Martin Luther of Irish extraction, and who thought that he was going to make the scarlet woman of Babylon totter on her seat. He went out of the communion, and hired a hall and called the good old Pope more names than he can remember now. The Pope winked and blinked and sat in the Vatican writing Latin verses and popularizing his reign by decreasing the number of fast-days in Lent and allowing extra rations of meat to the children of the Church—and a very good thing it was, indeed, and perhaps it did more than anything else to head off the return of the grip epidemic. And after a while it became evident to even the most hysterical intellect that Rome was going to sit upon her seven hills for a while longer, even if the worthy Dr. McGlynn did make an indecent exposure of the inside of his lungs. Now, when this fact was once established, any influence for mischief which the vociferous McGlynn might possess vanished like dew drops in the sun. But his unparalleled power of wind was still a useful instrument, if it could be turned to the service of the Church, and in his years of exile he had gath-

ered together a nice little flock of his own that was accustomed to giving its fleece in the most generous style. So one day the peaceful old Pope sent out an experienced emissary with an apostolic stick. He approached the ex-reverend doctor with a smile of reconciliation on his face, and before any of them knew what had happened, the great McGlynn and all the little McGlynnlets were gently but firmly picked up and dropped back into the fold of mother Church; and the McGlynn incident was closed with a gain to the Church of one recalcitrant priest proved harmless and made subservient, plus a fair-sized congregation of amiable and open-handed cranks, some of whom may doubtless be turned into right good Catholics. There wasn't much core to *that* apple."

The Pope was perturbed in spirit when he had finished reading that article. He looked at the cartoon again and a smile stole over his face as he contemplated McGlynn's picture as a monkey and his own as a fox. "The artist has produced a good likeness of both of us," said he, "and it will make the Americans laugh; but when I am strong enough in that country to assert my claims to supreme power I will make that artist feel that it is a serious thing to attempt to ridicule the Pope of Rome. I see by my reference book that the artist of *Puck*, Keppler, was formerly a member of my Church, and had studied for the priesthood. Indeed, it is said he had received holy orders, but like so many others he has now turned against us. It cannot be denied that there is a great falling away from my Church in that country. I wish it was true, as *Puck* intimates, that some

of those cranks that attended McGlynn's meetings would come into the net of liberalism we have spread for them. I cannot trust the Catholics who withdrew from their Church when McGlynn was put out, nor have I much confidence in McGlynn himself, though I may be able to use him in puffing my democracy, and he might serve our purpose to capture some of those Americans who thought he might become a Luther. I'll write to Satolli about the matter.

"When McGlynn comes to Rome I'll let him see that he is not a Luther. He said if he were Pope he would kick in the mouth any person who should attempt to kiss his toe; but he, like all others who approach me, will have to kiss my big toe, and I shall watch his mouth while doing it, and if it be not a real kiss I'll make him give it a resounding smack. Doubtless the comic papers will then represent him on his knees before me with my toe in his mouth, and harp upon the joke of 'putting his foot in it.' The Americans say that is what McGlynn has done by being 'restored,' and it is evident from the picture in *Puck* that they have no further use of him. I will also dismiss him from my thoughts and turn my attention to the more important subject of the manifest ill-will the majority of the American archbishops have shown to my Delegate Apostolic Satolli. But as a full account of their proceedings has not yet reached me I shall defer consideration of the matter until I am fully informed. I am weary to-night and shall retire to rest, though I fear not to sleep, for I am an old man, of a sensitive nature, and that *Puck* cartoon has disturbed me." And he retired to his couch.

### McGlynn Leaves New York.

At the usual meeting of his followers in Cooper Union, New York, Sunday evening, January 15, Father McGlynn announced that he would speak there again the following Sunday, but he did not. Monsignor Satolli had effectually silenced him and the Cooper Union meetings have been abandoned. To cover his retreat from New York Dr. McGlynn delivered one lecture in Washington, and held a meeting in a small hall in New York before he went to Florida, where he is to lecture during Lent. We heard his last discourse in New York, and he declared that he was unrepentant and had made no retraction whatever. A large crowd bade him farewell as he sailed South.

We shall publish in pamphlet form a full history of McGlynn's case. Price 10 cents; 100 copies \$5.00.

### Corrigan's "Purple Dinners."

The day McGlynn left New York Abp. Corrigan was entertained at a "purple dinner" by a Mr. Colton, brother of Father Colton who succeeded Dr. McGlynn as pastor of St. Stephen's Church, and the daily papers next day reported what a grand entertainment it was. The leading members of Tammany Hall were present, besides a number of priests. "Purple dinners" to Corrigan are an offset to the "pink teas" at which Cardinal Gibbons is entertained in Baltimore. Tammany Hall will yet be heard from in defence of Corrigan whom the friends of Satolli, Ireland and the liberal party in the Church despise. The Corriganites have been defeated for the present, but Tammany still lives and rules New York City and State.

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 CONVERTS FROM ROME.
 

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THE accounts of the conversions from the Roman Catholic Church that appear in this magazine every month are eagerly read by Roman Catholics, and though the language of Christian testimony and experience is strange to them they understand it sufficiently to grasp the idea presented—that conversion is a turning from sin to righteousness, from darkness to light, from the Pope and priests to Christ the Saviour, who alone has power to forgive them their sins and make them children of God. In this the testimony of all converts is clear.

Every Christian believes there is power in the truth of God to convert souls, and if souls are not converted by the preaching of the Gospel the reason must be our lack of zeal and the manner in which the work is done. Not all who heard the "Good News" from Christ himself were converted, not all who have heard and read what the Apostles said have been converted. But some were converted and they obeyed the command to go and tell others of Jesus and His love for sinners, and many were turned to Him and He forgave them and blessed, comforted and strengthened them; and so the work goes on. Catholics are not different from other people. Tell them the way of salvation in the spirit of Christ, and many will be converted.

—, Wash., Feb. 4, 1893.

In renewing my subscription for this year I also wish to send the magazine to —, who was a Roman Catholic till he was forty-two years of age. He is now an earnest worker in

the Methodist Church. His relatives are all Roman Catholics, and if you send him extra copies of the magazine he can make good use of them.

Mrs. C. C.

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RACINE, WIS., Jan. 13, 1893.

DEAR SIR :—I send you my subscription for this year, and also wish to subscribe for one who has been converted from Romanism, and who is seeking for more light. Our pastor, who gets your magazine, says it is the best he ever read. I will try and get you more new subscribers. T. H.

—  
ATCHISON, KAN., Feb. 10, 1893.

DEAR SIR :—Enclosed please find my subscription to THE CONVERTED CATHOLIC for one year. A friend of mine first called my attention to your magazine. It may be of interest to you to know that I am a converted Catholic. Yours truly, W. H.

—  
KANSAS CITY, Jan. 11, 1893.

DEAR SIR :—Enclosed please find one dollar for THE CONVERTED CATHOLIC which you have been kind enough to send us. We enjoy reading it very much. You will be glad to know that most of the scholars in our Sunday school are Roman Catholics, and that a large number of the older folks who attend the meetings are Catholics.

Yours respectfully, J. R.

— — — — — Jan. 16, 1893.

DEAR SIR :—Enclosed find a year's subscription for Miss —. She is still in the Roman Church, but is thinking of coming out. But being sentimental the music and sensuous



worship of Rome attracts her. Now she thinks of leaving that Church as she finds that Rome has two religions — one for the poor and ignorant, teaching it had full power and authority as God to forgive sins ; the other for the educated, teaching that the priest only acts as an earthly mediator interceding by prayer for the penitent in the confessional. THE CONVERTED CATHOLIC may be the means of giving her light even in this Epiphany season. Very truly yours, C. W.

KINGSTON, Jan. 3, 1893.

DEAR SIR :—I received the magazine last year safely, for which please accept my thanks. I am trying my best to convert the poor Roman Catholic people to the true light. I have left THE CONVERTED CATHOLIC all about my house, but cannot get my wife to take it up and read it, she being a bigoted Roman Catholic, and holding several offices in that Church. It would be a great thing if we could convert her. I was a Roman Catholic, but left that Church some two years ago. One of my daughters is married to a Protestant and has two children, the first one having been christened in the Roman Church, but the husband would not allow the second one to be baptized in that Church. Two of my sons have left the Church of Rome, and are trying their best to induce their mother to do likewise. I hope they will succeed. But I leave all things in God's hands, and I am confident that we will be successful. Yours truly, F. P. P.

#### A GERMAN PRIEST CONVERTED.

The great German daily paper of New York, the *Staats Zeitung*, February 14, had the following dispatch :

ST. LOUIS, Mo., Feb. 13, 1893.—The conversion of a Roman Catholic priest to the Baptist faith is the talk among the German church people of this city. Last Monday the Rev. Julius Von Gumpenberg was introduced at the Baptist Conference by the Rev. A. Konzelmann, pastor of the Eastern German Baptist Church. Father Gumpenberg said that he was born on May 22, 1856, in Freising, Bavaria, and that he is the son of one of the highest nobility. In 1885 he was ordained a priest, and in 1889 came to the United States and was installed pastor of St. Xavier's Roman Catholic Church in Eagle Point, Oregon. From there he was transferred to Medford, and from there to Waldo and Jordan, Oregon. Six months ago he renounced the priesthood and asked to be received into the Baptist ministry. They examined the book of peers to see whether the priest's name was among the German nobility, and it was found to be as he said, but his name was not among the heirs, as he renounced the world when he entered the priesthood.

#### AN ENGLISH PRIEST CONVERTED.

On Friday, December 23, 1892, at St. Asaph's Cathedral, Rev. James Waring, a Roman Catholic priest at Wrexham, publicly renounced, before the bishop of St. Asaph, the doctrines of the Church of Rome, and was admitted into the English Church.

This good news comes to us in the Dublin *Christian Irishman*, of which Rev. Dr. Hamilton Magee is editor. We hope many of our readers will subscribe for that paper, and also for Father Connellan's monthly, the *Dublin Catholic*. Each is 40 cents a year. Address this office.



## A PRIEST SELLING BEER.

Mrs. E. W., New Haven, Conn., writes January 19, 1893: "Enclosed please find my subscription for this year. As I am a converted Catholic myself and very much in sympathy with the noble work you are doing, I think it only my duty to inform you of some things I have seen. Last summer I went to Europe on a visit to my birthplace in Alsace, which I had left nine years ago. My parents knew that I was converted from Romanism, and therefore did not ask me to go with them to their church. One Sunday morning I took a walk with my father and then opened my heart to him. You will wonder perhaps why I did not speak to my mother. The truth is, she is very strong in her belief, and though she knows that many things are wrong in the Roman Church she would not acknowledge it, while my father is more outspoken than Catholics generally. He told me there are many things he does not consider right; for instance, they have what they call a Married Mens' Society, that meets every Sunday afternoon in a hall near the church, and there the parish priest of this church sells them beer at the same price they have to pay in the saloons, and if they drink ten glasses at one sitting they get the eleventh glass free. At first I could scarcely believe such a thing possible, but as that church is near my old home I was soon convinced. Not a Sunday passed by but there was quarreling in that church hall, and the police were called in to quell the disturbance. I suppose the priest believes he is doing good in keeping them from the saloons. Another time I shall write you more."

## Protestantism and Popery.

Dr. Joseph Parker, pastor of the City Temple, London, said in his New Year's day sermon: "Protestantism and Popery are never faithful to themselves except when they are fighting each other to death." Protestantism in this age is not fighting Popery, but it has to contend against anarchy, atheism, infidelity and the dead formalism and ritualistic ceremonies that have sprung from the roots of superstition planted by Popery in European countries. For more than a thousand years the Roman Church claimed to be the only true religion of Christ, and yet during that period it failed to lift up the human race, and make them children of God. Protestantism makes men free, Popery makes them slaves. Protestantism should continue to fight Popery to give freedom to the Roman Catholics as well as to retain the liberty that has been won by Roman Catholic ancestors. The one lesson of the Reformation that should not be forgotten by Protestants is that the fight for religious freedom was begun and carried on successfully by Roman Catholics. All the leaders of the Reformation were at one time faithful subjects of the Pope of Rome. Popery can never forget nor forgive this. Protestants should not ignore the fact that Roman Catholics love liberty and desire freedom as ardently as they do. But they do not know how to become free men. In our own great, glorious and free Republic thousands of Roman Catholics are groaning under the Papal yoke. Protestantism should aid in their deliverance, even though it be true that they who would be free themselves must strike the blow.

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## PROTESTANTISM IN NEW YORK.

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THE Rev. Madison C. Peters preached in the Bloomingdale Reformed Church, New York, a few months ago on, "Why is Protestantism a Failure in New York City?" In the course of the sermon he said:

"In 1800, the Catholic population in the United States was 100,000. In 1893 it is 8,632,521. A fair estimate of the Catholic population of New York City is 750,000. A third of this number represents the Protestant churchgoing population of the city. In 1840 we had in this city one evangelical Protestant church to every 2,071 of the population; in 1850, one to every 2,442; in 1860, one to 2,777; in 1870, one to 2,480; in 1880, one to 3,048; and in 1890, one to 3,544, or, if we take the police census, one to 4,006. In comparison with the growth of the population, the Presbyterian Church has lost 17 per cent. in this city in twenty years. The Methodist Church in this city in nineteen years increased only 26½ per cent., and during the same time the population increased 80 per cent. The Dutch Reformed Church sustained a loss of 10 per cent., relative to the population. There is not a Protestant church in this city that has grown at all in proportion to the population.

"The Christian forces at work below Fourteenth street are not so large as they were twenty years ago, and, although, during that time 200,000 people have moved in below Fourteenth street, twenty churches have moved out. One Jewish synagogue and two Catholic churches have been added, so that, counting churches of

every kind, there are seventeen less than there were twenty years ago. Our pulpits ring with frequent appeals for money to establish missions in the destitute West. The population in the city of New York exceeds that of North and South Dakota, Montana, Washington, Oregon, Nevada, Colorado, and Wyoming. The Presbyterians and Congregationalists have only 85 pastors at work in this city, while in the States mentioned the two denominations have 540 pastors and workers.

"The greatest mission field in America is in New York City, and not in the far regions. In the Fourth and Seventh wards of this city there are 70,000 people and seven Protestant churches and chapels. In the Tenth ward there are 47,000 souls and two churches and one chapel. The Twentieth ward increased 7¾ per cent. in population in ten years, and its churches decreased 31 per cent. The drift of our Protestant churches is always toward the more fashionable parts of the city. The magnificent churches built up town have not been built by the people, but the money came from the sale of down-town churches, where hundreds of thousands of dollars were often realized for the ground, and churches left behind chapels for the poor on back streets. The Protestant Church deserves to fail, so long as, in defiance of the Christ spirit, it builds fine churches for the few and pauperizes the poor by building plain chapels for them. God's House should be built for all alike.

"The churches must follow the people, is the cry. Who are the peo-

ple? Are they all up-town where the churches seem anxious to crowd and hinder each other's growth by ruinous rivalry? Only a few days ago the New York Presbytery advised two down-town congregations to dissolve their organizations and sell their churches, so that the money might be used in removing the indebtedness of up-town fashionable churches. We have systematically robbed the down-town poor by selling their churches to get money to build churches for the rich few.

"The Catholic Church never surrenders an old field; none of her churches are ever turned into a stable, etc. The people must build their own churches. To what, then, is the Catholic Church indebted for its triumphant march? To the monstrosity of our frequent moving-days, the indifference of Protestants, and the enthusiasm of Catholics. It is because the Catholics are thoroughly devoted and in earnest, and are prepared to make sacrifices and to suffer, in order to support what they believe to be true."

#### ROMANISM IN AMERICA.

The following editorial appeared in the *New York Sun*, February 9, 1893:

"We have received from the publishers advance sheets of Sadlier's annual directory of the Roman Catholic clergy of the United States.

"At the head of the list, of course, is Monsignor Satolli, the new Apostolic Delegate. Then comes Cardinal Gibbons of Baltimore, the single cardinal. The archbishops number 14; the bishops 73; the priests 9,338; the seminarians 2,574; the churches 8,431; the chapels and stations 3,920; the

seminaries 33; the colleges 117; the academies 644; the parochial schools 3,585; the pupils in the parochial schools 731,385; the charitable institutions 647, and the total Roman Catholic population is reported at 8,632,521.

"These statistics show a marvelous development in the United States, for only fifty years ago the Roman Catholics were one of the feeblest communions in the Union. Now they are nearly double in number of the strongest Protestant denomination, the Methodist. They are alone as numerous as the Baptists and Methodists together, though in these two churches are gathered three-fourths of the Protestant communicants of this country. The increase in the Roman Catholic educational and charitable activities has been not less remarkable. They are extended in every direction and with a business sagacity as to their situation and management which is extraordinary.

"This directory also presents statistics of Roman Catholic enterprise among the negroes and the Indians which will doubtless cause surprise among Protestants. The total number of Catholic negroes is recorded as 152,692, and of Catholic Indians 80,891; and the machinery of religious propagation among them is extensive.

"It is this wonderful progress of the Roman Catholic Church in the United States which has induced the Pope to give special and distinguished consideration to this country, as offering a field that promises to become the most important in his whole spiritual dominion."

In the hope that the contrast between Protestantism and Romanism in the United States would be more clearly defined, the Editor of THE CONVERTED CATHOLIC wrote the following letter to the *Sun*, which appeared in its issue of February 11. It was signed, "*Sacerdos Non-Restituendus*"—"A Priest not to be Restored:"

*To the Editor of the Sun :*

SIR :—In your admirable condensation of the statistics of the Roman Catholic Church in the United States in this day's *Sun* the total Roman Catholic population is reported at 8,632,521, "nearly double in number the strongest Protestant denomination, the Methodist." To add strength to this statement it is said : "They are alone almost as numerous as the Baptists and Methodists together, though in these two Churches are gathered three-fourths of the Protestant communicants of this country."

Leaving it to some member of the various denominations to explain the distinction between "communicants" and "population" in religious statistics, permit me to observe that every man, woman and child is counted in the Roman Catholic figures. The parish priest in making up his schedule estimates five persons in every family, and thus the average population is found. Not all the members of the Roman Catholic Church can therefore be called communicants. The only condition of membership in that Church is baptism, and every child is baptized a few days after birth. That ceremony makes the person a Christian, according to Roman theology; but a communicant is supposed to be one who partakes of the communion, and Roman Catholic children are

not prepared for that until they are at least nine years old. Statisticians can now tell us what is the number of communicants in the Roman Catholic Church.

The last paragraph in the *Sun* is food for thought and study for every American Protestant.

NEW YORK, Feb. 9.

Let our readers peruse that paragraph again. The United States is a field that promises to become the most important in the Pope's whole spiritual dominion, and he is cultivating it with all the resources at his command. Protestant Americans must awake and bestir themselves or the Pope's "special and distinguished consideration for this country" will place it on the level of Italy, Ireland, Spain and Mexico. Rome rule has been a blight in every country.

There are many hopeful signs of an awakening. The organizations that are opposed to the Catholic Church in the West are known by various titles, but the American Protective Association seems to be the most powerful. In Iowa and Nebraska the Roman Catholics are greatly alarmed at the increase of membership in this society. At first the priests tried to induce American employers to discharge the men who joined the organization, but their efforts in this direction proved fruitless, and now they publicly denounce all the members of the order. Persistent, plucky perseverance on the part of the Americans will bring the Romanists to their senses. Again we call attention to Father McGlynn's famous saying : "The best way to get anything from the Roman machine is to show your teeth rather than be too humble."

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**PROTESTANTISM—ITS MODERN SIN.**


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BY JOHN BOND, A CONVERTED CATHOLIC.

I.

THE American Protestant pulpit of to day is characterized by a wide liberality in the selection of subjects for its sermons and discourses. Social and political questions are frequently discussed. Means and ways are planned and suggested to improve the material as well as the spiritual condition of mankind. Historical matters are treated. The hidden or but imperfectly understood causes of certain present effects are studied and considered. It may, therefore, perhaps, not be out of place to suggest the subject contained in the following quotation as eminently fitted for a Protestant to consider and preach upon :

"It is surely remarkable, that neither the moral revolution of the 18th century nor the moral counter-revolution of the 19th century should in any perceptible degree have added to the domain of Protestantism. During the former period whatever was lost to Catholicism was lost also to Christianity ; during the latter, whatever was regained by Christianity in Catholic countries, was regained also by Catholicism. We should naturally have expected that many minds, on the way from superstition to infidelity, or, on the way back from infidelity to superstition, would have stopped at an intermediate point. Between the doctrines taught in the schools of the Jesuits, and those which were maintained at the little supper-parties of the Baron Holbach, there is a vast interval, in which the human mind, it would seem, might find for itself some resting place more satisfactory

than either of the two extremes. And at the time of the Reformation, millions found such a resting place. . .

. . . We think it a most remarkable fact, that no Christian nation, which did not adopt the principles of the Reformation before the end of the 16th century, should have ever adopted them. Catholic communities have, since that time, become infidel and become Catholic again ; but none has become Protestant."

These words are taken from Macaulay's essay on "Ranke's History of the Popes." They constitute an apparently strong indictment against the Protestant system as an agency for the spread of the Christian religion. The question naturally occurs to us, Is this indictment just? Can such be proved by the facts of history? This, it seems to me, is a subject well worthy of the conscientious investigation of every Christian man and woman. The facts, as Macaulay has stated them, are not to be doubted. The question to be considered is : Is it just to deduct from the facts an argument against the Protestant system of Christianity? The Protestant system of salvation, as I understand it, consists in the enlightenment of the mind and the purification of the heart through the Word of God.

Protestantism is the religion which rests upon the Gospel. It is built upon the promises of Christ. It ignores and repudiates human intervention between the conscience and the God to whom that conscience turns. To doubt the efficacy of Protestantism as a way to reach God and obtain for-

givenness of sin, is to question the very power of the Gospel. This is one of the reasons why the indictment against Protestantism, as deduced from Macaulay's words, cannot stand. The origin and the conquests of the Reformation supply another reason against an indictment of the Protestant form of Christianity. We are, therefore, compelled to dismiss the indictment against Protestantism as a system of religion. Yet the facts, spoken of by Macaulay, remain unexplained. The question, "Why has Protestantism halted in its march of triumph among the nations of the civilized world?" has yet to be answered.

It is necessary to frame a second indictment before an attempt can be made to give a probable answer. The indictment against Protestantism has fallen to the ground. We amend it, and say: It is not Protestantism which is to blame; perhaps it is the Protestants. This theory will surely bring us nearer to the real cause of the facts stated by Macaulay. What efforts, if any, have the Protestants made to convert Catholic countries, after they had conquered in England, in Northern Germany, in the Scandinavian countries, and in Holland? Light on this subject would be highly interesting, but I fear that but little can be obtained.

In our country, what have Protestants done for the emancipation of their fellow-citizens? Have they recognized it as their first duty to oppose Romish doctrines, to cry out against the falseness of Popery, and to point out the simple truth of the Gospel? When, and where, and how have they protested against the

morals and the teachings of the Church, which Luther had been sent to destroy? How have they continued the work which God had entrusted to the fathers of the Reformation? Those noble men had made the very best use of their talents, and they were well entitled to hear the praise of their Lord, "Well done, good and faithful servant!" What are the successors of the Reformers doing with the talent which God has given to them? What could they say to day, if an account were demanded of their stewardship?

While it is undoubtedly true that many American Protestants are loyal to Christianity and do protest against Rome, it is, on the other hand, not less true that the vast majority of American Protestants have done but little for the evangelization of the Roman Catholics. I cannot imagine a greater triumph of the Gospel than the conversion of a Roman Catholic to Protestantism. I believe there is more joy in heaven over one enlightened and converted Catholic than over ninety nine good Protestants, who have the light and fulness of Christian truth. Strange to say, the fifty millions of Protestant Christians of America have done almost nothing to help the movement against Rome inaugurated by Catholics. In Luther's time the Protestants, like the first Christians, were ever anxious and eager to proclaim the truth of the Gospel and the falsehood of Rome. To-day, in Protestant and progressive America, the little band of converted Catholics are largely left to shift for themselves, and receive but scant sympathy, compared to the generous aid which is given to miss-



ions thousands of miles away from here. It is true, the Evangelical Church fulfills its apostolic mission by preaching the Gospel to the heathen in far off lands, but is the Romanist less deserving of the attention of the minister of the Gospel?

The attitude of Protestant America toward the Roman Catholics is, to me, incomprehensible. There is a large element which denounces Catholics, and demand the enactment of special anti Catholic legislation. There is another, a much larger and more harmful element, which flatters Rome, and knows nothing but good of her system. There is still another element which refuses to consider the Roman question in any other than a purely political light. But there is no element, there is no considerable number of Protestant Americans, who feel that it is their duty to evangelize the Romanists. I say, preach the Gospel to the Roman Catholics in a spirit of Christian charity, tell them of the absurdities of their own system, enlighten them on the blotted record of that alleged Christian organization, invoke the help of God, and the result cannot be doubted. To think otherwise, would be a slander upon the Word of God. Evangelize the Catholics in a spirit of hearty sympathy and Christian toleration, and there will be no need of such utterly unworkable measures as anti-Catholic laws. Evangelize the Catholics, and you will do more toward lessening the evils of immigration than by consular inspection and by the property test. Evangelize the Catholics, and your municipal problems will solve themselves, and the government of the ignorant, the vicious, and the

semi-criminal, will soon be a thing of the past. Evangelize the Catholics, and before long there will be no more enemies of our public schools. It is not difficult to think out ways and means for making an appeal to Roman Catholics on behalf of the Gospel and of genuine Christianity.

I will submit a plan in my next article

[TO BE CONTINUED.]

### More Truth than Poetry.

I am glad to notice in the December CONVERTED CATHOLIC the reply to Father Pardow, but it has not been very critical of his knowledge of the Scriptures. Had Luther known Scripture no better than Pardow there would have been no Reformation—at least by Luther. Pardow says Moses was commanded to smite the rock once, but smote it twice; hence the displeasure of the Lord. The fact is, Moses was told merely to speak to the rock.

In the same issue you state that the "recent election has been claimed by the Roman Catholic press and priests as their triumph." In reference to the two great parties that dominate this country we might say, "a plague on both your houses." There is nothing to choose between them. Did not President Harrison send to the Pope for an envoy to accompany, or take charge of, the Columbian relics during the exposition this year at Chicago? Did not the "Grand Old Party" consider it necessary to have a Roman Catholic—Mr. Carter—as chairman of the Republican Committee, and did not Mr. Depew ostentatiously take part with the Pat Ford wing of the Irish party and make a great speech at their demonstration. Rome uses all parties in turn.

W. A. McB.



## MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

THE current *Missionary Herald* has a very interesting article on the dedication of a Protestant church at Chihuahua, Mexico, written by Rev. James D. Eaton, a missionary of the American Board. The ceremony took place on November 12, 1892, and was attended by 700 people, 500 of whom were Roman Catholics. Addresses were made by a member of the legislature and by the superintendent of city schools, who are, nominally at least, Roman Catholics, and as a Mexican of liberal ideas remarked, "a long step in advance has been taken by this dedication." The American Board is doing a noble work in Papal lands.

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In the same issue Rev Albert W. Clark of Progul, writes of the mission work in Austria, which in 1892 was "crowned with cheering success." He says :

"Another fact that cheers us is the growing interest in America for work in such countries as Spain, Mexico and Austria. During my recent six weeks in my native land I met many who remarked that they now saw as never before the great need of encouragement for evangelistic effort in Papal lands. If this indicate increased pleading at the throne of grace for those bound in superstition, then we may look for larger blessings upon direct Christian work in the countries mentioned." And let no one forget the Roman Catholics of America, for they need the Gospel just as much as those of Europe or Mexico.

It is all nonsense to talk of the liberal principles of Pope Leo XIII. as contrasted with those of his predecessor, Pius IX. Popes are all alike, and must be alike in their ideas and belief. The only change they can introduce is in their methods. Thus, recently, while in America, the Roman Church was putting on its most fascinating dress to deceive the American people, it was showing its true colors in Spain. The Protestants of Madrid were about to dedicate their new church when tremendous efforts were made by Roman Catholics to prevent it. The bishop of Madrid, many ladies of the nobility, the ultramontane papers and, mind you, the Papal nuncio of Leo XIII., the would-be friend of liberty of conscience, urged Mr Sagasta, the minister of justice, to prohibit the ceremony. But the Spanish government replied that the church building belonged to a foreigner, and that the Spanish Protestants had complied with the formalities required, and as the English ambassador interfered also, the fanatics were defeated. When in America a Papal delegate stands as the friend of toleration and religious freedom, a Papal nuncio in Spain tries to prevent Protestants from worshipping in their own church building. Thus is found out the Catholic *Proten*s.

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The *Catholic Universe* of January 21, 1893, has the following paragraph entitled "Priests' Housekeepers :

"To those who have occasion to visit pastoral residences the project mooted in the West to establish an institute destined to equip and supply

priests' housekeepers will have a special interest. A clerical advocate of the scheme says of it: 'A priest gets his living partly from his people, but mostly from his housekeeper. None but he can rightly estimate how much his success in the ministry, in some important respects, depends upon the peace, order and management of his home. Perhaps even the remark may be ventured upon, a pastor's own spiritual advancement hinges not inconsiderably on a good, a poor or an indifferent service in domestic affairs.'

This is the first instance of which we are aware of claiming that a priest's "spiritual advancement" hinges not inconsiderably on his domestic arrangements. Hence, the only true remedy is to allow priests to marry, as they used to do before the year 1074. Clerical celibacy\* is not an article of faith, but a simple question of discipline that the Pope might solve without even asking any advice in the matter.

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The same paper makes also this sad comment upon the present Roman Catholic imbroglio in the United States:

"The present condition in the Catholic Church in the United States presents an opportunity which the enemy is not slow to seize. The passion of scribblers who through amiability of the secular press are enabled to carry out their determination to have their say, furnishes a magazine of ammunition for Protestant preachers and writers. There is a terrible responsibility resting upon somebody for the consequences of the scandal."

Roman Catholic papers are saying very little just now about the divisions of Protestantism. They seem to realize that they are living in glass houses.

How Rome understands moral obligations is well illustrated in the *Universe* of December 17, 1892, with reference to the famous, or rather infamous, Purcell swindle of Cincinnati, as follows:

"Last June the Purcell creditors addressed a letter to the holy father praying for aid in the matter of the debt. They asked that a small assessment be levied on every Catholic and thus the debt be paid. Cardinal Ledochowski, prefect of the propaganda, to whom the letter was referred, has answered that Rome refused to interfere in the matter, because the courts had decided that it was a private debt and consequently could not interfere."

Rome, who claims to be above civil tribunals, knows how to ride upon two horses when it can be to her benefit, and especially when money is at stake. Private or not, the debt is there, and the hundreds of dupes of the late Archbishop Purcell and of his clerical brother are lamenting over the loss of their money. Not only should the Pope interfere, if he was really what he pretends to be, but he should open his rich treasury and pay out the money stolen by his faithful worshippers—the two Purcells. No nobler use could be made of a portion of the Vatican millions.

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The *New York Mail and Express* of November 29, 1892, published this interesting item of news:

"LOUISVILLE, KY, Nov. 29.—The funeral services over the body of John F. Smith, who had formerly kept a saloon, were brought to an abrupt close in St. John's Catholic Church on Sunday. The pastor of the church, Father

Bax, officiated. He used the life of the deceased to point a moral—in fact, he held it up as an example to be studiously avoided. He said that Smith had sold whiskey and beer on Sunday, when he should have been at mass; that his boyhood days had been spent in sinfulness and transgression, and that as a man he had lived with one foot in hell.

“As Father Bax was proceeding, John Lyons, a brother-in-law of the deceased, rose in his pew and said: ‘Stop, you have gone far enough. My brother-in-law was a better man than you. You are not fit to be a minister of the Gospel. If you cannot say something good about the dead don’t say anything.’

“No one was more astonished at the interruption than the priest, who brought the services to a close, stating that it was evident that there were some who did not like his remarks, and that he would cease to speak. With that he left the pulpit, and the body was then borne to St. John’s Cemetery.”

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The Holyoke (Mass.) *Free Press* published this Roman dispatch:

“ROME, Jan. 17, 1893.—Cardinal Parocchi has submitted to the Pope a vast scheme for adding another to the Catholic edifices of the country. The cardinal’s scheme is to erect on the Monte Janicule a church with a cupola equal in size and effect to that of St. Peter’s, the cost of which is to be defrayed by the churches throughout the world. The estimated cost of carrying out the scheme is about £4,000,000, and it is calculated that its construction would give employment to 14,000 workmen for six years.

It is thought the offerings at the coming Pope’s jubilee will exceed those made at the sacerdotal jubilee, which yielded more than 40,000,000 lire in money and about 100,000,000 objects for presents.”

Instead of devising such great schemes, Cardinal Parocchi would better submit one to the Pope whereby his Italian and other subjects could receive a good education and cease to be pointed at as being the most illiterate people of the civilized world. They need more school buildings than cathedrals just now.

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In the Baltimore *Catholic Mirror* of November 26 1892, Very Rev. Joseph Bruno, D. D., replies to the old question, “Can Protestants be saved?” and thus begins his article:

“Catholics do not believe that Protestants who are baptized, lead good lives, love God and their neighbor, and are blamelessly ignorant of the just claims of the Catholic religion (which is called being in good faith), are excluded from heaven, provided they believe there is one God in three divine persons; that God will duly reward the good and punish the wicked; that Jesus Christ is the Son of God made man, who redeemed us, and in whom we must trust for our salvation; and provided they thoroughly repent of having ever, by their sins, offended God.”

If this evangelical creed, excepting the allusion to Rome’s claim, can save Protestants, why can it not save Roman Catholics as well? Truth is one, and what saves one should also save the other. Father Bruno is a poor logician not to see this.

J. A. D.

## THE ASSASSINATION OF LINCOLN.

A HISTORY OF THE GREAT CONSPIRACY AND TRIAL, BY GENERAL T. M. HARRIS

REVIEWED BY REV. FRANCIS J. TOBIN.

**T**HIS is a most interesting and absorbing volume. It contains much evidence that has hitherto been suppressed connecting the Romanists with the assassination of Lincoln. Nothing like it has ever been published. The present generation has been without information on this subject. For twenty-six years Father Walter, one of the foremost priests of Washington, D. C., the confessor of Mrs. Surratt, has every now and then asserted Mrs. Surratt's innocence. He even tried to state as facts what the evidence shows to be falsehoods. Mr. Wiechmann, whose brother is a Roman Catholic priest of the Diocese of Fort Wayne, Indiana (well-known to me), conclusively established her guilt; her lawyer made a strong effort to overthrow his testimony, but he utterly failed to do so. I know some members of the Wiechmann family, and can positively state young Wiechmann was a good young man of an established character and reputation, and would not stoop to anything mean. Wiechmann's testimony, notwithstanding the many lies and deceptions practiced upon him, completely established his veracity and innocence.

Another remarkable incident connected with this trial is the frequent attendance of priests and especially Jesuits in the vicinity of Washington City. It is a fact established beyond a doubt, that Father John B. Menu, of St. Charles College, spent a day in the courtroom, sitting beside the prisoner all day, thus saying to

the jury: "You see on which side I am." Even the young candidates for the priesthood from St. Charles College attended the trial and took great pains to express their sympathy. Surely it could not be a conspiracy of the Roman Catholics to assassinate the President? The world can judge after reading this book. The Jesuits have said that the Commissioners who tried the Roman Catholic conspirators died miserable deaths, and that some of them perished by their own hands. But, as a fact, this is not so. The truth of the matter is, that they are all alive at this writing except Generals Hunter and Elkin, and the author of this book distinctly testifies that he is over seventy-nine and is still able to interest the world's readers with a true history of this great trial and conspiracy.

Is it not time now that every true born American should be fully informed of this most important event in American history, and be warned once and for all against the dangerous men who tried to subvert American liberty.

Only a few years ago, May 30, 1891, La Salle Institute, in New York City, according to the author of this book, was crowded with an immense audience to hear Cardinal Gibbons and Father Walter comment on the case of Mrs. Surratt. We are told that neither the cardinal nor the priest appeared, notwithstanding their promise to do so. A Mr. Sloane, however, arose and read a letter purporting to be from Father Walter. The missive

contained nothing new, and the audience was doomed to disappointment.

Nearly twenty-eight years have elapsed since President Lincoln was assassinated, yet Mrs. Surratt's confessor, Priest Walter, persistently states that his priestly vows did not permit him to reveal the secrets of the confessional. We cannot understand, then, how he can presume to say that he believed in the innocence of Mrs. Surratt without indirectly revealing the secrets of the confessional. I was a priest and exercised the ministry for ten years, and Priest Walter must give me credit for knowing a thing or two on the subject.

I have heard time and again among my confreres in the priesthood—and among themselves they talk freely and make their real sentiments known and they knew whereof they spoke theologically; and time and again I heard them indirectly violating the secrecy of the confessional. I have heard them criticize very sarcastically the manner in which penitents accuse themselves. Many and many a time I silenced them for their indiscretion. I kept the seal inviolably; but I am at a loss to understand Priest Walter. Surely every Catholic priest knows that his vows will not permit him to reveal the secrets of the confessional.

Send immediately to the office of THE CONVERTED CATHOLIC for a copy of this book, price \$2.50, bound in cloth, and you will be well repaid, as it contains a vast amount of information never before published. General Harris was one of the Commissioners who tried the conspirators, who, with the exception of Booth, were all Roman Catholics, and he knows whereof he speaks in this remarkable book.

### Rome's Scheming Ways.

It is a well known fact that Roman Catholics who are in charge of public institutions use their position to make "converts" for the Roman Catholic Church. Here is a case in point: Rev. Daniel Halloran, pastor of Simpson Methodist Episcopal Church, Jersey City, in his sermon, January 1, 1893, as reported in the New York papers January 3, said that Hallinger, the negro who was hanged on December 22, 1892, for the murder of his wife, was induced by the jailer, a Roman Catholic named Robert Davis, to become a Roman Catholic before his execution. Two days before the negro's death Mr. Halloran called on him and had a long conversation in which Hallinger said he was a Protestant and desired to die in that faith. He had been a member of the Baptist Church for several years. "Your Saviour is my Saviour, and your Bible is my Bible," he said to Mr. Halloran. "I have not changed my faith, but I have permitted the people of the jailer's faith to come and see me, for you know it is easier for me." Hallinger further told Mr. Halloran that this Roman Catholic jailer warned him that he must not let the minister change his religion. So he died outwardly a Roman Catholic, as it "would be easier" for him to be obedient to the jailer.

This is one way the Roman Church has of making "converts," when public attention is called to the person, whether it be General Sherman or a poor negro murderer. Of course Jailer Davis is a prominent Democratic politician. In all the public institutions of our large cities the Church of Rome is practically a State Church.

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## IMPORTANT WORK FOR WOMEN.

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BY REV. W. R. GORDON, S. T. D.

THE writer was pleased some months ago to read of the first triennial gathering of the Women's National Council of the United States, assembled at Washington, D. C., where thirty-five organizations of women scattered all over the country were represented, for the discussion of various subjects. The twenty-third annual convention of the National American Woman's Suffrage Association began its session. Little progress, however, had been made towards the end of gaining participation in wielding political power, hitherto controlled by the other sex.

But there is a glorious work in which women might combine and succeed, and thus accomplish greater good than they could possibly gain in the arena of politics; and that is, by helping the inmates of convents who are deprived of the privilege of enjoying life, liberty, and the pursuit of happiness. A multitude of their own sex are held against their will in cruel bondage and under false pretenses in these institutions of Romanism. This work would be the development of Christian sympathy, benevolence and effort, in a new and right direction, by opening the flood gates of female eloquence upon every State Legislature in the country. This is a necessary work pressing upon women, who would be justified the world over, and applauded by the generous and the good of every State in the Union, for manifesting untiring interest in behalf of the oppressed of their own sex. Numerous proofs might be given, but we can now give

only a few examples of this bondage.

"Mary McQuade, who recently made her escape from the House of the Good Shepherd, Detroit, says: 'Such scenes of misery and horror as I witnessed in that place I could not stand. Girls have been whipped and cuffed because they did not do a stint of work when that stint was beyond all reason. The whipping, which was administered with a strap about two feet long, was done by the Mother Superior. The food was simply frightful; the children tried to eat the stuff but it made them sick, and they were whipped for being too particular. . . . I have complained to Bishop Foley, but he paid no attention to me.'

"Sister Mary Havier, another escaped lay sister, says: 'I have seen the Mother Superior—whose name is Sister Stanislaus—beat the children, and hold their heads under water for refusing to do more than they could; and have myself been whipped, because I complained of being compelled to paint a barn, when I wanted to be taught to read and write.'

"Another escaped girl, not a sister, says that she has seen the Mother Superior hold girls' heads under water until they were blue in the face, for refusing to eat their food off the dirty floor. She says she knows of two cases where girls have been released from the institution, and compelled to enter the hospital to recover from the food furnished; and that, one girl is still nearly blind from her treatment. She declares that everything was cleaned up when visitors came, but at



no other time. Her brother corroborates the story, and says he had to wait a half hour every time he went to see her; she was always freshly washed when she came up; but he was not allowed to speak to her except when two sisters were present. He had hard work to get her out. Sister Stanislaus would not release her until he called in police help." We take these examples from *THE CONVERTED CATHOLIC*, the St. Louis *Presbyterian*, February 27, 1891, and the American papers that have published them.

A few out of a multitude have escaped from convents scattered all over our country, who tell similar tales of horror; and these are in accord with many histories of convent life by sufferers who have simply given their own experiences.

Let our American ladies who wish to distinguish themselves by doing good to their country take up this matter and bring it before our legislatures in behalf of their poor sisters shut up, against all law and justice, within these prison-walls, which should be opened to public inspection or torn down for the public good.

THE MIRACLES AND WONDERFUL stories of the Breviary are crowded out this month; even St. Patrick must wait for the April issue. So must the story of Sister Anastasie, of the French order of nuns who have charge of the Roman Catholic hospital on West Thirty-fourth street, New York, who eloped with one of the male nurses of the hospital. The April number will be a good one, and we hope all our friends will pay their subscriptions, or it will not be sent to them. Now is the time to renew.

### KIND WORDS.

From the *Episcopal Recorder*, Philadelphia, January 26, 1893:

*THE CONVERTED CATHOLIC*, Vol. IX., containing the monthly numbers from January to December 1892, shows the progress of the work of evangelizing the Roman Catholics that Rev. James A. O'Connor, formerly a Roman Catholic priest, has been conducting in New York for the last fourteen years. In this volume we find the record of the conversion of several priests, and of one hundred Roman Catholics who have been led to accept the Bible way of salvation. Much light is thrown on the doctrine and practices of the Roman Catholic Church, and the plans and schemes of the Roman hierarchy to gain supreme control in this country are exposed and denounced in unmeasured terms. A series of valuable articles on the Inquisition are given. There are also translations from the Latin Breviary, the priests' Prayer Book, relating to the lives and miracles of Roman Catholic saints. Positive evangelical teaching occupies a large space in this volume, the Rev. Geo. C. Needham and other evangelists and pastors contributing several articles. Altogether *THE CONVERTED CATHOLIC* is a valuable publication on all subjects relating to Roman Catholicism. It is a depository of valuable facts concerning the great burning questions of the day, every one of which is thoroughly substantiated. It is well edited, and its articles, while thorough and able, are written in a Christian rather than a controversial spirit. The magazine is especially valuable to all who are interested in the evangelization of the Roman Catholics, and who desire that the Gospel should be preached to them.

The aim and character of this magazine command our high appreciation. The work in which Mr. O'Connor is engaged is one of vast importance and has our warmest sympathy, while the way in which it is carried on deserves the highest commendation, amply entitling it to the generous support of all lovers of Protestantism and evangelical truth. Such support we trust it will receive.

*THE CONVERTED CATHOLIC* will be sent to pastors with small salaries and Y. M. C. A. reading rooms in any city in the United States and Canada for 50 cents a year.



### EVANGELISTIC SERVICES AND LECTURES ON ROMANISM.

The Editor of *THE CONVERTED CATHOLIC* can give several days in every month to evangelistic work and lectures on subjects relating to the Roman Catholic Church. The first week in February he was in Berea, Ohio, where preparations for a week's services had been made by Rev. Joseph E. Collom, pastor of the Congregational Church. The first days services were held in the afternoon and evening in the Congregational Church, but to accomodate the increasing numbers that desired to attend, the Armory hall, the largest place of meeting in Berea, was used the last two days. The Bible conferences in the afternoon were attended by many ladies and elderly people who could not get to the evening meetings. Several Roman Catholics attended the evening services and the preaching was such as to interest and help them in coming to Christ for that union with God which is the object of all true religion. The Catholics were told that the priests of Rome had no right to interfere between the soul of the penitent sinner who seeks God and the Saviour who came to save sinners. Some notable cases of enlightenment occurred, to which only a bare reference can be made.

The pastor of the Congregational Church at Berea who invited us to conduct the special services there, writes as follows:

CONGREGATIONAL CHURCH, }  
BEREA, OHIO, Feb. 14, 1893 }

MY DEAR BROTHER:—On Monday, February 6, I attended the Ministers' Meeting in the Y. M. C. A. building,

Cleveland, and gave them an account of the work you had done in Berea the previous week. I commended you to them as a wise, sweet-tempered and devoted Christian worker, and gave them an account of your life and the work you are doing in New York and through your excellent magazine. They were very much interested, and at the close of the meeting I distributed copies of *THE CONVERTED CATHOLIC*, when several said, "I am very glad to receive a copy, for I am anxious to learn more about that good work." Rev. Dr. Schauffler said he met you at Mr. Moody's Bible Conference at Northfield a few years ago.

It gave me much pleasure also to commend you to the ministers as one thoroughly versed in the history of the Roman Catholic Church, and an interesting and judicious lecturer.

I thank you for your kindness in coming to Berea and for the good you did us while here. May the blessing of God be upon you and your work. We are praying and working for the salvation of souls.

Yours Fraternally,

JOSEPH E. COLLOM.

On Monday, February 20, we commenced special services in the Second Presbyterian Church, Carlisle, Pa., of which Rev. George Norcross, D. D., is pastor. Invitations have also come to us from Montpelier, Vermont, and other places, which we hope to accept in April and May. If the friends who wish us to speak only once or twice in their town will endeavor to get others in their State to invite us at the same time, the expenses will be inconsiderable, as the time spent in travel will be less. All applications should reach us at least one month in advance.

## INTERESTING LETTERS.

SOME of the letters that we receive from our correspondents are so good that we cannot resist the desire to place them before our readers :

John Stephen, Illinois, writes February 4, 1893: "I gave my heart to God in the morning of life, and to-day His Spirit bears witness with my spirit that I am a child of God. I have read *THE CONVERTED CATHOLIC*, and as I consider it one of the most valuable publications of the day, I wish to become a subscriber."

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H. C. Barnes, Pennsylvania, writes: "I am saved by the grace and love of Christ, and am in the war for the salvation of souls and for eternal life. That God may bless you in your good work is my earnest prayer."

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Mrs. E. S. Ormsby, Iowa, writes: "I enjoy your magazine very much, and wish you great success in every department of the work. I think your work one of the grandest of God's mission in our day. I am anxious to see souls saved."

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E. E. H., Ogdensburg, N. Y., writes: "*THE CONVERTED CATHOLIC* is stolen from our table once in a while, but it is much read and is doing good. This is a strong Roman Catholic town."

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J. G. S. writes from Kansas: "The extra copies of *THE CONVERTED CATHOLIC* which I wrote for were received, and I distributed them where they would be appreciated. I wish a copy of your magazine could be put in the hands of every voter in the United States. It looks to me as though this Nation is unconsciously warming in

her bosom a serpent that, if not prevented in time, will encircle her in the deadly folds and crush out its very life. I send you a list of names to whom you can send copies of the magazine."

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J. W. McN., Pennsylvania, writes: "I enclose for the continuance of your magazine a check for one dollar. I am like yourself, battling for truth against Romanism, spiritualism, and infidelity. God help us to enlighten our priest-ridden countrymen, and to rescue them from the deadly bane of superstition."

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N. A. P., Cincinnati, Ohio, writes: "I am very glad of the privilege of renewing my subscription again for the magazine another year. It grows better every month, and I can plainly discern the leading of the spirit in your Scriptural teaching. And how my heart goes up to God for His blessing upon the work He has entrusted to you. Oh, what need there is of bold and fearless workers in the Lord's vineyard! There are so few wholly consecrated to Him and His service. So few who are working purely and only for the glory of God, and not for money. I was sorry to hear of Dr. McGlynn's return to the Church of Rome. Such influential priests are capable of doing so much good in the vineyard of the Master that I hoped and prayed that God would convert his soul by giving him a new heart and a new spirit. For I know when the Lord brings them out of the Church of Rome they will stay out. But He must do the work; and blessed be His name, He does do it where they are honest and upright in

heart. May the dear Lord uphold and strengthen you for your good work."

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Our venerable brother, Rev. H. Lyman, D. D., of Cortland, writes as follows: "If I knew better the antecedents of the persons in the Catholic school controversy who come upon the stage and speak their pieces and disappear, I could better judge of their significance. I take Archbishop Corrigan to be a cunning man of bad disposition; Father Ducey a weak man; Bishop Wigger of Newark a confirmed heathen; Cardinal Gibbons a polished seeker for popularity, with some brain and no heart; Father McGlynn talented—unstable; the American Pope (Satolli) a snake. Am I right? It seems to me that the boasted Catholicity of the Catholic Church presents a ludicrous illustration at the present time. It seems to me 'hat the sore is larger than the plaster. It seems to me that Isaiah 1: 6, describes its condition. 'Neither bound up nor mollified with ointment.'

"Gilboa, the Spaniard, used to put on his spectacles when he ate cherries. In that way he made them plums. When you look upon my dollar try to magnify it by spectacles or by whatever means you please. Surely a dollar does not represent the largeness of my heart toward Christ's Mission and your noble work. It only represents my ability."

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A physician in Ohio writes: "Some time ago I requested you to send me sample copies of your magazine, and received those for October, November and December. I find them most in-

teresting reading, containing just such information as the American people need and must have if we would know what Romanism is and its designs regarding our Republic. There is not much danger from that source if our people can only be informed in time respecting the designs of the Roman Church. But the great mass of our people know very little of its history. I notice, however, that recently our church papers are giving their readers much more information about the history and present doings of the Roman Church than formerly. It is chiefly through the religious press that this information must reach the people. The secular and political press avoid the issue, but the time is coming when our political papers will be obliged to show where they stand. The Roman Catholic Church is forcing this issue upon us, and we must meet it, and the sooner and harder they press us the better. We may then wake up in time. I have some personal knowledge of Romanism, having spent some years in Mexico, where the bishop of that city and the officers of law pursued me for selling Bibles and the publications of the American Tract Society in Spanish. Fortunately I escaped them and got out of the country safely. I enclose my subscription for THE CONVERTED CATHOLIC, and shall not only read it, but pass it around where it will do good, and pray the Lord to protect and prosper you in your good work."

#### "THE TRAMP PRIEST."

This remarkable book can be had only at the office of THE CONVERTED CATHOLIC, and only a few copies are on hand. It is a rare work. The price is 75 cents. Send for it without delay.